The Pacific

Pacific School of
Religion,
1798 Scenic Ave.,
Berkeley, Calif.

Year MAY, 1926 No. 5

"O MOTHER MINE"

ne: "O Beautiful for Spacious
Skies"
other Mine, my debt to you
n never more be paid:
will live a life more true,
l look beyond the grave.
other mine, dear Mother mine,
lp me to play the man.
life is like a light divine;
live the best I can.

love is best of human love,
y faith stood every test,
hope was true like that above,
ou gavest me thy best.
other mine, dear Mother mine,
lp me to play the man,
love doth cause my days to shine,
live the best I can.
pyright 1926. Geo. E. Atkinson

HE CONFERENCE PROGRAM

nat promises to be an unsually
g, attractive and diversified pro-
is in process of preparation. At
nt only a partial and provisional
of its features can be given.
midsummer date always deprives
f the presence of some of our
rtant leaders. This season Drs.
tz, Kloss, Gordon McCready and
rt Brown will be too far away
sist us. On the other hand there
compensations in the way of sum-
visitors. We anticipate the pres-
of Dr. Kenngott, Dr. Arthur H.
h of China, Dr. Fred F. Goodsell
onstantinople, and Frank J. Har-
l of Appleton, Wisconsin, the
erator of the National Council.
e typical Conference day as
ned is to consist of a School of
; directed by Mrs. F. W. Hodg-
(9 to 10), an open forum (10 to
0), and a lecture just preceding
lunch hour.
ie afternoon will be free until 5,
n it is hoped that Fred Goodsell
conduct a daily discussion of "The
lem World." In the evening there
be one or two short talks fol-
d by a popular address by some
known speaker.
o set periods of devotion are
ned, the devotional element being
ided by occasional hymns and
t prayers, by the School of Song,
by the general spirit of the en-
program. The Conference reports
be presented early in the week
esday morning), so that the Con-
nce may have ample time to di-
any matters which these reports
present. Another innovation
be the placing of the Conference
non on Sunday morning.
he feature of the opening after-
n (Monday, July 26) is to be a
ussion of the merits and defects
the two religious weeklies most
ely taken among us. The Congre-
onalist and The Christian Cen-
. T. T. Giffen and E. C. Oakley
e been asked to lead in this. The
ıcipal speaker that evening will be
Kenngott of Los Angeles, who
talk about the prospects of the
gregational type of church on the
st. He will be preceded by brief
ounts of experiences with motion
ures in the Sunday night service
Harold S. Davidson of Porterville
Fred W. Morrison of San Jose.
n Tuesday the School of Song will
followed by the annual reports of
Superintendent, Treasurer and
irman of Trustees. The place of
noon lecture will be taken by the
lerator's address. In the after-
n at 5 Fred Goodsell will begin
his studies of "The Moslem World." The evening speakers are yet to be selected.

Wednesday morning there will be a general discussion of problems connected with the apportionment and the merger of the national societies. A lecture by Prof. S. F. Light of the University of California on "What the Zoologist Has to Say to the Minister," is also provisionally scheduled for this forenoon. The evening speakers will be Mr. Harwood, the national Moderator, and Dr. Arthur H. Smith.

Thursday morning's program provides for an hour of Conference business, followed by a Round-Table for laymen only, led by Mr. Harwood. A separate meeting for the ministers will be arranged at this hour. Either at this time or on some afternoon a meeting of the women by themselves will probably be held. At the evening session on this day the young people will be present, and there will be talks by Jerome C. Holmes of Santa Rosa and (we hope) by Dr. McCall.

Friday morning the open forum will be on "The Crisis in Prohibition in California," with Judge W. A. Beasly as the principal speaker. The evening speakers will be Edwin T. Sherman of the Broadmoor church, and Dr. Frank W. Hodgdon.

Saturday morning will be held a Round-Table of pastors on problems connected with young people's work, led by Messrs. Waddell and Morrison. In the evening an impromptu program of music and other entertainment will be arranged.

Sunday morning the Bible class for men will be led by Harley H. Gill of Sacramento and for women by Rowland B. Dodge. The Conference sermon by Hugh Vernon White of Stockton will be the feature of the church service. The vesper Communion Service, in charge of Charles H. Cleaves of Oakland, will be preceded by memorials of those who have passed on during the year. The Sunday night speakers have not yet been selected.

It should be understood that this is only a rough forecast of the program. There will no doubt have to be some shiftings and readjustments, and there are several important places on the list of speakers that have not yet been filled. But enough, we believe, has been indicated to make it plain that no one can afford to miss any day of the Conference.

HERE'S OUR ALOHA TO REV. GEO. H. DEKAY

(From the "Honolulu Advertiser"
March 19, 1926)

George H. DeKay, recently resigned head of the Anti-Saloon League in Hawaii, is soon to leave the islands. He has served that organization faithfully and well. He has established a reputation for energy and sincerity of purpose which has earned him the respect of the public.

There is nothing pussy-footed about Dekay and his stand for his principles. There is nothing wishy-washy about his attitude. He is a two-fisted crusader in the cause of enforcement of the prohibition laws who is willing and ready to battle for that cause.

He has been a prominent figure in the national conferences on the matter of prohibition enforcement, and has been a militant disciple of that cause at home.

The status of Reverend Dekay in Hawaii is best expressed by the statement of a promentnt citizen who is on the other side of the fence as regards prohibition. He stated:

"I don't agree with Dekay's principles; but he is sincere, fair, and earnest. If there were more like him working for prohibition, half of the trouble concerning enforcement would be wiped out."

So, when he starts on the well earned rest following his work here, George H. DeKay will take with him the good wishes of the community.

PACIFIC PALISADES

The cause of interdenominationalism which the Pacific Palisades has fostered sympathetically since the inception of the organization on its three mile tract north of Santa Monica, was given a decided stimulus this week when Dr. Oren B. Waite, director of Education at Pacific Palisades, announced that the School of Religious Education which the Association conducts annually in connection with its Summer Schools and Assembly, will be under the direction of the recently organized United Boards of Religious Education of Southern California and will include in its make-up the Summer Session of the Intercollegiate School of Religious Education and Social Service.

Affiliated in the United Boards of Religious Education of Southern California which will sponsor the School of Religious Education, are the Baptist, Presbyterian, Christian, Methodist, Congregational and Episcopal denominations. The Executive Commissioners of the Intercollegiate School are Rev. John F. B. Carruthers, D. D., Occidental College, Chairman; Professor John H. Montgomery, M. S., E. E., University of Southern California, President of the Religious Education Association of Southern California; Rev. J. D. Springston, D. D., Baptist Board of Education; Professor Alice Martha Robertson, A.M., recently Women's Dean of Boston University School of Religious Education and Social Service, Occidental College; Rev. George T. Simmons, A. B., President United Board of Religious Education, Financial Administration; Professor R. J. Taylor, M. A., Pomona College; Rev. Arthur Braden, Ph. D., President California Christian College.

Associated with these commissioners in an advisory capacity are the Presidents of the University of Southern California, Occidental College, Redlands University, and La-Verne College and the Director of the University of California, Southern Branch, together with other men and women prominent in the fields of sociology and religion.

The Summer Session will open at Pacific Palisades July 5th and run through August 15th. Some courses are arranged to carry college credit and the school will include on its teaching faculty only leaders in the field of Religious Education. An attendance of more than a hundred persons is anticipated for the school. The Intercollegiate School now conducting its winter session at the First Methodist Church in Los Angeles has an attendance of more than 150 persons from all parts of Southern California.

Miss Alice M. Robertson, a member of the faculty of Occidental College, and registrar and teacher in the winter session of the Intercollegiate School, will be dean of the Summer Session.

WOMEN'S MISSIONARY SOCIETY ENTERTAINED

Friday, April 10th, the Ladies' Aid of the Congregational Church of Hayward, entertained the spring meeting of the Congregational Women's Missionary Society of Northern California. Miss Farnham gave greetings for the hostesses and conducted the devotions speaking of the Easter Messages, Mrs. Hoyt presided at the piano. Mrs. Helfer presented the apportionment needs and urged that the churches meet their obligations. Mrs. Cairro presented the work of the social service committee which furnished missionary hospitals with needed supplies.

The principal speaker of the day was our missionary, Miss Jeannie Jillson who is at the head of the American School for Girls in Brousa, Turkey, where in these years of organization in Turkey her statesmanlike powers have brought her world wide recognition. She has a decoration from the sultan for refugee service.

In the afternoon session Rev. Thorp of Palo Alto, urged the support of every interested citizen for greater law enforcement.

The Ladies' Aid furnished a delicious luncheon which was served by girls from the high school.

More than 100 ladies were present from the different Congregational churches around the bay.

Jeannie L. Jillson

Miss Jillson, of Quaker ancestry, highly educated, with a command of the Turkish, Armenian, Greek, French and German languages, became missionary under the W. B. M. P. in 1909, when she assumed charge of our Girls' School at Brousa, Turkey. In that country of frequent upheavals the work of the school has been interrupted at times, but Miss Jillson's unwavering faith in what could be accomplished has been well repaid. Besides being principal of our boarding school and of a refugee school in the old Armenian quarter, she teaches English in the Turkish Lycee. In behalf of our school while in America, she has been visiting model schools and getting in touch with every opportunity for bettering the future work.

During the world war Miss Jillson was pressed into Red Cross service both in Constantinople and Brousa, and in 1913 was decorated by the sultan for having established weaving for the refugee women. This work is still being carried on under her supervision.

In 1917, a furlough year, the Red Cross, needing efficient workers again appealed to her—this time for relief work in Palestine to which she went.

At the port of Mudania in 1922, 4000 refugees owed their lives directly to her prompt action.

"She is one of the few really celebrated ones now carrying on in Turkey. Every one is intensely interested in her Turkish school, which is really unique. Nothing but rare tact and management could have achieved what she has."

A man of high rank speaks of her work in Brousa today as the most valuable missionary work that is being done.

Because of her resourcefulness, sagacity and vision, her advice is sought and accepted by people of influence and power.

BURBANK PAINTED AS GOOD TYPE OF CHRISTIAN

Resentment at Church's Faults Led Him to Declare Infidelity, Claim

The Rev. Willard Brown Thorp took for his subject at the Congregational Church "What Made Luther Burbank Call Himself an Infidel?" He said in part:

"The death of Burbank almost immediately after his outburst on the subject of religion, makes it his dying message to the world. It will be remembered as long as he is remembered and be called to mind whenever his name is mentioned. For that reason I feel impelled to make some comment upon it today.

"The question, 'What Made Luther Burbank Call Himself an Infidel?' can be answered in a single word 'The Church did.' It is due to the position taken by the Christian churches of America that so gentle and loving a spirit as this developed such an antagonism to organized religion that his first impulse was to go to the other extreme and call himself an infidel. With rare exceptions the churches have maintained a creed and taken an attitude in their pulpits which has been deeply resented by great multitudes of the most intelligent and generous minded people of this country, and that resentment has found its voice in Luther Burbank.

"When Dr. Gordon invited him to make his statement in the pulpit of the First Congregational Church of San Francisco, and followed it by putting his arm around the dear old man and saying, 'We should love to receive you into this church,' it was one of the finest gestures of inclusiveness and understanding that a church ever made, and I was proud to belong to the denomination in which it was done.

"The church claims to speak for God. Its preachers lay down the Divine law and tell people what they must do to get into heaven and escape from perdition. And when they make it turn upon some matter of opinion which honest and intelligent men may hold, saying, 'If you hold with Darwin you are lost,' or, 'If you reject the miracles, you reject Christ'; or when they make it turn upon some trivial questions of conduct on which good people differ,—then the surprising thing is that there are not more people who are ready to call themselves infidels or atheists or anything else, to indicate that they have reacted from the whole thing in abhorrence and disgust. A minister said to me the other day: 'As I go about in churches and hear the things that are being preached as Gospel truth,—the silly things, the denunciatory things, the unscientific things, the things that simply are not so,—the miracle to my mind is that in spite of it all the church continues to exist.'

"That is the explanation of Burbank's outburst. And when I hear an utterance like it, I listen as a churchman with humble and contrite spirit, because I know that the church has brought it on herself and richly deserves it. And yet I remain in the church, because while all this is perfectly excusable and understandable, I believe there is a finer attitude to take. What we are trying to do in this church and in churches like it—and all too few they are,—is to make the church possible to people to whom it was becoming impossible. And when we ask you to join our church, it is not because it is necessary in order to save your souls, but because we are doing a difficult and greatly needed thing, and the time is short, and we need your outspoken help.

Creed Shows Him No Atheist

"As to Burbank's positive creed, it is plain that he was no atheist. His conviction of the Divine power working through nature comes out perfectly clear. And his whole utterance shows that he had absorbed the spirit of Jesus. It breathes love and sympathy and toleration. It reveals faith in the spiritual qualities as the key to the problem of life. He had considered the lilies as Jesus did and with much the same effect. There was nothing cynical or bitter or crassly materialistic in anything he said. He was simply a free thinker, and in the good sense of that word I trust we all are free thinkers.

"On the question of life after death I take it he was frankly agnostic. 'We do not know,' he would say; and so saying he was certainly within the truth. On this matter dogmatism does not help much, whether it be from the scientific or the ecclesiastical point of view; it rather provokes a reaction in the other direction. Personally the idea of coming up as grass and clover does not interest me. If that is all there is, I would not call it immortality. But who can say that it is all? Who can say?

"Certainly there is something about Luther Burbank that has drawn us all to him. Whether he knew it or not, he was a true Christian; and I think he knows it now. He was provoked at the church, and he had good reason to be; but he kept the faith all the time in his heart. It would almost seem as if, realizing that his course was run, he used that word 'infidel' to catch the attention of the world and enable him to plant a seed of a different kind than he had ever planted before. In the age that is coming there will be more and more Christians after the order of Luther Burbank."

PILGRIM ARMENIAN CONGREGATIONAL, FRESNO

Climaxing a cafeteria supper on Friday evening, March the 12th, which was attended by more than 200 people, a mock funeral took place when a $2,000 note, held by a local bank and lately redeemed by the church, was ostentatiously cremated. The Trustees acted as pall bearers. The pastor, Rev. M. G. Papazian, delivered a funeral oration appropriate to the character of the deceased, and heads of the various departments of church work spoke words of comfort to the mourning family.

Holy Week was observed with daily services which were well attended. On Thursday evening the Lord's Supper was administered. Nineteen members were added to the church, 8 on confession of faith and 11 by letter. The list included a retired minister of the gospel of 80 years of age and his grandson of 17, who also received baptism. Among those who came on confession of faith were a man of gray hairs and a boy of 11 years of age. It was an impressive picture.

Notwithstanding the loss of many families in late years who have moved away into other parts of the state, the auditorium of the church is well filled on Sundays.

The Brotherhood, formed a year ago, is functioning satisfactorily with Dr. H. S. Jelalian as president. We are rejoiced to know that the members we have lost are proving themselves loyal and active workers in the churches of Los Angeles and San Francisco.

Bibles — Hymnals — Latest Books
Church and Pastors' Requisites
Textbooks and Books on Methods for Daily Vacation Church Schools
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Your trade through your own store

SECOND ANNUAL YOUNG PEOPLES SUMMER CONFERENCE

The arrangements for the Conference are progressing finely. Letters have gone to all pastors and to the young people on the mailing list in the Educational Office containing announcements and registration cards. Complete announcements for the schedule of courses, instructors and arrangements will be issued about May 25. Churches are urged to secure early registration of delegates. A large increase over last year in the enrollment of young people is in prospect.

MY CHURCH

Last Sunday evening I made an analysis of the congregation, and this is what I found:

1 minister
1 pastor's assistant
3 ushers
6 people in the orchestra
6 young people
5 members or friends of the church
5 total strangers.

One evening about a month ago, out of a congregation of 27, 9 were total strangers—and I haven't seen any of them since then.

Just stop and think a minute. If you were one of those strangers would you be inclined to come again? Wouldn't you feel that there was something wrong with a church whose members allowed that to happen?

Here is a challenge to everyone who is vitally interested in the Congregational Church. Are we going to meet it? Isn't supporting our church by attendance at its services one of the first essentials toward building it up?

Grass Valley—Rev. E. O. Chapel, pastor at Grass Valley is having some busy but rewarding days. A men's glee club from Los Angeles gave a concert the night before Easter and was in charge of the Easter morning services. A musical program by local talent completed the day. The building was crowded at all Easter services. A celebration will be held Saturday, April 24th in the church by the State W. C. T. U. A bronze plate will be installed where the W. C. T. U. of California was first organized.

The Woman's Christian Temperance Union Caravan to Grass Valley, planned to commemorate the organization of the first W. C. T. U. in California in 1874, will start Saturday, April 24, from localities as far south as Tulare and Kings, and as far north as Humboldt and Siskiyou. Each auto will carry two pennants, one naming the starting point and the other the destination, Grass Valley.

The Grass Valley Chamber of Commerce, the pastors of the churches, the Boy Scouts, and many other leading citizens, are arranging for a civic and community welcome in the form of a dinner at the Bret Harte Inn on Saturday evening. The local committee having this in charge is: Mrs. Nellie Michell, Mrs. William Freeman, Mrs. Elam Biggs, Mrs. David Ralston, Mrs. Roy King, Mrs. James Wales and Mrs. M. McBride.

At the suggestion of Mrs. Dorcas Spencer of Alameda, the only living member of this first W. C. T. U. organization, invitations are being sent to the "children" who belonged to the "Loyal Temperance Legion" or children's organization which was carried on for many years. This is bringing men and women from all parts of the state.

The bronze marker which the W. C. T. U. of California is placing in the First Congregational Church in Grass Valley, will be unveiled by Mrs. Spencer on Sunday afternoon, April 25. Mrs. Anna A. Pettit of Fresno, vice-president of the state W. C. T. U. will preside at this meeting and th president, Mrs. Addie Garwood Este of Berkeley, will be the speaker. Su day morning the Methodist Churc Rev. David Ralston, pastor, will h the host of the W. C. T. U., and i the evening they will put on a pr gram at the Congregational Churc Rev. E. A. Chapel, pastor. Here Mr Addie Garwood Estes will preside, an Dr. Tully C. Knoles of Stockton, pres dent of the College of the Pacific, wi speak on "How Far We Have Come It is expected that several hundre members of the W. C. T. U. of Cal fornia will take part in this pilgrin age.

APRIL BENEVOLENCES

Alameda First	$150.0
Berkeley First	542.8
Campbell	11.4
Ceres	75.0
Crockett	12.0
Etna Mills	17.0
Eureka	57.6
Fresno First	87.2
Fresno First	12.5
Grass Valley	43.7
Hayward	25.0
Oakland First	954.5
Oakland Fruitvale	21.2
Oakland Plymouth	94.3
Oroville	100.0
Pacific Grove	36.1
Petaluma	102.5
Porterville	40.0
Reedley	10.0
Sacramento	197.0
San Francisco First	300.0
San Francisco Bethany	50.0
San Francisco Ocean View	33.2
San Francisco Richmond	46.0
San Jose	89.7
San Rafael	19.5
Saratoga	299.2
Sonoma	67.0
Soquel	20.0
Stockton	630.0
Sunnyvale	60.0
Woodside	30.5
Total	$4,236.0

Distribution

C. W. M. S.	$ 42.5
Conference	338.8
Annuity Fund	57.8
C. M. R.	77.0
S. S. E. S.	77.0
Foundation for Education	115.6
Church Bldg. Society	212.0
Educational Society	231.2
Am. Missionary Ass'n	481.5
W. B. M. P.	501.0
A. B. C. F. M.	770.9
C. H. M. S.	1,330.1
Total	$4,236.0

Comparative Figures 1925-1926

Jan. 11-Feb.28	$3,586.24	$3,671.9
Mar. 1-Mar. 31	3,532.70	3,907.8
Apr. 1-Apr. 30	4,036.67	4,236.0
	$11,155.61	$11,850.9

ASILOMAR JULY 26-AUG. 2

PACIFIC SCHOOL OF RELIGION
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Designated by the Congregational Conference of California for student training and support.
Announces opening of its New Building
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Sixtieth year opens **August 16, 1926**
H. F. SWARTZ, President.

A SUMMER SURPRISE

By Miriam E. North

t was the first time that the "old -" had been together since they gone their various ways for the ner months, and so the room in h they were gathered was rather oisy place for everyone had had rarest experiences and wanted to everyone else about them. The ess of the party, at last success- n obtaining quiet, suggested that e everyone had so many things to that each be given a chance to the crowd his most thrilling ex- ence. The plan met with hearty roval, and so they began. Around circle stories were heard of big dances, how someone was thrown the lake, and so on until it came n's turn to talk. Her face was alight, and without any hesitation jumped at the chance to tell her y.

You'll probably all laugh when I you where I was and really when ought of it before I went it seemed ig joke to me too, and I didn't t to go, but Mother and Dad in- ed so I went to a—Young People's URCH Conference."

Ruth!" someone exclaimed, and the up broke into peals of gay laugh- All was noisy again and the up were all for kidding Ruth, when k, the best liked fellow in school, ke into the conversation.

Listen, gang, let Ruth finish what had to say. I was at that con- ence too, and I haven't enjoyed a k so much in all my life. Go on, h, and if you need any help I am dy."

Thanks, Jack! Well, to begin with, xpected to find a lot of old folks re and fully expected to be bored death, lonesome and everything. I ldn't imagine taking courses in le, Missions, Young People's Work, ., and when I saw a list of the rses, I nearly backed out. I braved storm though and was most hap- y surprised.

I never met so many peppy young ple—you didn't have to meet them, ause everyone was so friendly and introductions were necessary at all. were just one big family and a ghty congenial one at that.

You cannot imagine the wonderful nbination of work and play that possible in such a place. We lived of doors, slept in tents, had classes airy rooms or in an open-air hall, d ate in a room that had plenty of and sunshine. But the classes— u could hardly call them that be- use they were far too interesting. d even the tiniest, most insignificant rson had a chance to help in the ss work. In all the years I've gone Sunday School and church I never t a small particle of what I got at mp. Why, will you believe it when ell you that I feel that I became quainted with Christ and the Bible d found them to be wonderfully scinating! And—I also found that r C. E. isn't so perfect as we thought was, and I can hardly wait until get going again so that I can rk off some of my new ideas. Jack d I have talked over what we learn- and if you will only help us we e going to have the best year in story.

"The faculty must have dealt with ople of our age all their lives for en the men with white hair seemed understand us perfectly and did erything to help us enjoy ourselves. l of them didn't have white hair, ough. In fact, I had one of the ung preachers picked out to "make." ey were the best sports, too. You ould have seen them make the boys rk when they competed in athletics. d we have athletics? I'll tell the rld we did! Boys and girls alike. We had baseball, volley ball, tennis tournaments, hiking, swimming, campfires, a daily paper, and a different type of program every night. One night, stunts; another night, a song contest; another, a program given by the talented "studes." Oh, everything you can imagine."

"I s'pose you had a lot of fun riding all over the country, too, didn't you? But they wouldn't let you dance, would they?" asked one of the crowd, for Ruth liked dancing better than anyone.

"Dancing!" and she laughed merrily. "Dancing! I never dreamed I could live a week without it, but it would seem terribly out of place there, and anyway there was never time for it or for riding either. Our days weren't half long enough to do what we wanted to."

"And listen, folks!" piped in Jack, "If you want to have the best time of your life and find real living and fellowship, that's the place for you. I'm going again next year, and if you're wise you'll go too."

Supreme silence reigned. Finally it was broken by a decidedly masculine voice.

"When did you say the next conference is to be held?"

Note—The above story is being published by the Young People's Department of the Congregational Education Society in the interest of the thirty-five young people's conferences to be held this year. The author is a member of the Warren Avenue Church, Chicago, Ill. She served as editor of the daily paper issued by the Illinois Young People's Conference last summer.

THE EDUCATIONAL TASK OF THE CHURCH

Religious education is fundamental in the development and extension of the church. We must educate in religion if we are to secure the necessary leadership and resources for promotion of the enterprises of the Kingdom. The objective of religious education is the direction and development of Christian character.

In attaining this objective the church must develop capable leadership. Such leadership can be developed. To this end each church should have a standing committee on religious education whose duty shall be that of formulating and promoting the policies of religious education in the local church. This committee will take definite steps looking toward the training of future leaders for the local and wider work of the church.

The present leaders consisting of the officers and teachers of the church school, and the workers with young people, should meet monthly in a council for study and discussion of the principles and methods of religious education. For such study we recommend the following books: Betts' "How to Teach Religion," Weigle's "Talks to Sunday School Teachers," Athearn, "The Organization and Administration of the Church School," and Smith's "How to Improve Your Sunday School."

Future leaders and teachers should be trained through a class of young people of high school age, or above, using the regular Pilgrim Training Course. No more important service can be rendered a church than that of promoting such a training group.

The three major agencies of religious education are the home, the church and the community. Each of these should be an intelligent and efficient agent. Lack of intelligence and efficiency on the part of any one of these is inexcusable. The children and youth in our midst constitute our greatest opportunity and responsibility in connection with the establishment of the Kingdom of Christ among men.

Those responsible for the establishment and the keeping of homes should be educated to appreciate and meet the responsibilities of their homes and children. Parents' associations, clubs or classes should be formed for definite study and discussion of the home in this connection. Books like St. John's "Child Nature and Nurture," Cope's "The Parent and the Child," Weigle's "Training Children in the Christian Family," and Yarrow's "Christian Fellowship in the Family" may be used as textbooks.

The church should realize that every phase of its life is a means of educating children and youth. It must be organized and equipped to meet its educational task. It must give children and youth a place in its work and fellowship. The church school should be the church functioning in a definite educational way and not as an institution separate from it.

The community must be evangelized with the gospel of religious education. It must be brought to appreciate its responsibilities and privileges in this connection. It must be organized to meet its religious oblgations. The first step should be taken through church cooperation in a council of religious education comprising the pastors, Sunday School superintendents, and chairmen of the committees of religious education of the churches of the community. This council should be organized with the necessary officers and committees. It should help to correlate the existing agencies of religious education, provide for a community training school and institutes, community vacation schools, and community expressional activities in religious education.

The program of religious education should include graded worship, instruction and service. The worship program should have ample time and be centered about a theme. The instrumental music and hymns should be worshipful and in harmony with the theme. Graded classes and instruction are imperative. No lesson is fully taught until the pupil has been led to relate it to his life. Much can be learned only through life.

The equipment of churches for religious education including buildings, furniture, books, and lesson material should compare favorably with that provided for public education. Economy in equipment is ultimately most costly in character. The best equipment is due our children and youth and those who teach them religion "without money and without price."

The financing of religious education should be systematic and adequate. The budget system should be adopted. The church should make a liberal appropriation for the support of the church school and the school should use its funds for church support, benevolences, charity and such other interests as seem worthy of support. There is real need in the program of instruction of religion for wise teaching in the matter of the Christian use of money.

The spirit of the Master-Teacher, which is that of life-sharing even to the point of cross bearing, is absolutely necessary in religious education. Teachers and parents succeed in proportion to the life they share with pupils and children. The way of the cross in intelligent service is the way of real achievement in the field of character development.

If we have modern schools and trained teachers possessing the right spirit then there will be created an atmosphere and a spirit which will make our church schools both attractive and helpful. Such schools and such teachers will develop methods for building up the enrollment in a normal and permanent manner.

BOOKS FOR WORKERS' LIBRARY

The Parent and the Child—Cope	$1.50
Training Children in the Christian Family—Weigle	1.50
How to Teach Religion—Betts	1.00
Training the Devotional Life—Tweedy and Weigle	.25
Church Music and Worship—Harper	2.00
The Cradle Roll—Chapin	1.25
Methods With Beginners—Danielson	.60
Primary Method—Munkres	1.25
Junior Method—Powell	1.25
The Intermediate Department—Harris	.60
Psychology of Adolescence—Tracy	1.50
Youth Organized for Religious Education—Maus	.70
Church's Program for Young People—Mayer	2.00
Youth and the Bible—Steibert	2.25
The Adult Department—Barclay	.70
Organization and Administration of the Church School—Athearn	.25
Dramatization in the Church School—Miller	1.25
Handwork in Religious Education—Wardle	1.25
World Friendship Through the Church School—Lobinger	1.25
Story Telling—Cather	.60
The Project Principle in Religious Education—Shaver	2.75
One Hundred One Hymn Stories—Price	.75
The Church at Play—Richardson	1.25
Handbook of Games and Programs—La Porte	.80
How to Conduct a Church Vacation School—Gage	1.50
The Superintendent—Brown	1.50
The Sunday School Secretary—McEntire	1.50

Manuals

Principles and Methods of Religious Education	.10
Principles and Methods of Missionary Education	.10
Plans and Methods for Congregational Young People	.10
Year's Program for Young People	.35
Home Division of the Church School	.15
Home and the Church School	.06
Church, Home and the Child	.05
How to Organize the Men of the Local Church	.05
Social Work in the Churches	.35
Programs for Mothers' Meetings	.35

The Conference Educational Secretary has prepared the above list in response to many requests from pastors and church school workers. These books may be purchased of THE PILGRIM BOOK STORE, 424 Phelan Building, San Francisco.

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MRS. HODGDON AT PORTERVILLE

May I say a word about the invaluable service which Mrs. Hodgdon is rendering the churches which she visits and the communities which those churches serve.

In Porterville, besides her work every afternoon and evening at the church, Mrs. Hodgdon spoke before the Women's Club, the Rotary and the Lions clubs, the high school and the leading grammar school, in session, and a meeting of the teachers of these schools. The result was that she awakened in the whole community a deep interest in music and did much to create a desire for the best things in music.

If her plan of a children's choir, a junior choir and an adult choir in every church could be effected, it would mean more, I am sure, to give the church the plane in the community which it should hold than anything else could possibly do.

Mrs. Hodgdon's emphasis on music as worship is one that most of our churches need. In too many of them the function of the choir seems to be to entertain. In our services, that are so devoid of ritualistic beauty, the great hymns and chants of the Church, led by a large and sympathetic choir, and participated in by the whole congregation, would do much to fill the lack in our worship which many of us feel. Why should not our churches give the same attention to beauty in the worship that is done by those of elaborate rituals?

I wish it were possible for our churches to have a minister to music at large, like Mrs. Hodgdon, who could visit them each year, advise with their choir leaders and give the help and the encouragement and the inspiration they so much need in this most vital and usually most neglected part of the worship.

Harold S. Davidson
Porterville, April 20, 1926.

PORTERVILLE

The Porterville church has had a very successful winter.

In the autumn a movement was made to paint the exterior of the church building. This beautiful church plant had never been renovated since it was built, and was sadly in need of it. It was estimated that a thousand dollars would be needed, and many doubted the possibility of raising this amount. However, the response was so generous that not only has the church been renovated, but the parsonage also, and the whole plant presents a beautiful appearance.

A most encouraging part of the church life is the interest taken by the young people. It is the usual occurrence to have at least one hundred and fifty of high school age and under at the evening service, while on a number of occasions the large auditorium has not been able to accommodate all who would gain admittance. The large percentage of young people is quite striking. During the winter at a meeting of the high school boys and girls, a junior division of the church was organized, with all the officers and departments of the church duplicated among them. The junior trustees took charge of the underwriting of the budget for all of high school age and under and also assume the responsibility of seeing that the amounts pledged are paid. All the officers and department leaders are assuming a real responsibility in the work of the church.

The music of the church received a great impetus by the visit of Mrs. Hodgdon early in March. Every afternoon and evening large numbers gathered to take advantage of her invaluable instruction, and the vesper service of song which she conducted on the closing Sunday packed the large auditorium to the fullest capacity.

At the Easter Sunday morning service twenty-two were received in to church membership. Of these sixteen were on confession of faith. Seven babies were baptized. Three services were held that day, besides the Sunday school, at all of which the church was filled. At the vesper service at four a musical program was given.

STOCKTON

The Stockton church again this year held the early morning services every day of Holy week, starting at 7:30 and closing promptly at 7:50. The response this year was even better than last year and one of the most gratifying features was the number of young people who attended regularly every morning. No special efforts were made to secure an attendance; the meetings were announced and explained and the people invited. The services were simple and followed a rather fixed form; an organ prelude in which Prof. Allan Bacon of the College of the Pacific rendered voluntary service, a familiar hymn, a prayer usually read in unison from the hymnal, a short scripture lesson and a five to ten minute talk closed with a prayer and a benediction. On Thursday night there was a communion service and new members were received and the regular prayer meeting was held on Wednesday night. Next year we shall not have the Wednesday night meeting. We joined with other churches of the city on Friday in a Good Friday service from twelve to three. The large Central Methodist Church was used and upward of three hundred were in attendance.

On Easter Sunday we had a free-will offering toward our new church building fund. A basket decorated with Easter lilies was placed on the communion table and the people came down the aisles and placed their gifts in the basket. It was a deeply impressive act. One hundred and sixty eight persons came with their gifts. The whole matter of our building project was lifted into the realm of worship and put into the hearts of the congregation in a new way. The amount given was worthy and marks a good beginning. We are now going on to a thorough canvass of our constituency to secure cash and pledges for the $100,000 which is our minimum need exclusive of the cost of our new lot and the proceeds from the sale of our present property.

CENTRAL ASSOCIATION MEETING

Central Association held its sessions this year at Ceres, beginning Tuesday afternoon April 13, and continuing through Wednesday. There were pastors and delegates from most of the churches. All have pastors except Salida and they called Mrs. Heath, who expects to be with them in a few weeks.

The generous hospitality of the entertaining church was unlimited, the welcome from the pastor most sincere, the fellowship supper Wednesday night was a delicious banquet and free to all.

Reports from churches encouraging, in added membership and enlarged and improved buildings. The most interesting of the first afternoon was Demonstration of an Institute, led by our Associational Secretary, Mrs. James Hazlett. The women delegates were seated around a table and questions were asked concerning our work —Missionary literature, Mission classes, contact with Missionaries, value of delegates to different Board meetings, etc. Questions were also asked by different ones on local problems and suggestions given which might help to solve them.

The evening service consisted of special music by the Ceres choir, a most interesting and helpful sermon by Rev. Hugh V. White, and the Communion service.

Wednesday morning Mr. John C. Prince, Secretary of Religious Education, gave helpful suggestions about the training of young people in religious work and Secretary Minchin told us of the developments in the Merger problem. Wednesday afternoon was unique in that the whole program was carried on by students from the Pacific School of Religion. They told us what the School of Religion is, why they came, what they were doing there, about the summer vacation work and social delights in their work there. It was certainly a privilege to listen to those young people—they were sincere, earnest, witty and above all, full of the spirit of their work and the service they hoped to render.

Ralph Hartman Supplee preached a sermon that would have done credit to an older man and as he was a candidate for licensure, it is needless to say the Association voted unanimously to give him a license to preach one year.

After supper there were informal talks by Rev. Geo. Atkinson and Rev. Hugh V. White, both graduates of the Pacific School of Religion. They spoke from the point of view of the opportunities of the country and the city parish respectively. The evening program gave us more fine music by the Ceres choir also addresses by Professor Hodgdon of Pacific and President H. F. Schwartz and pictures were shown of the old and new buildings of the Pacific School of Religion in Berkeley.

We came away, happy to have been with the Ceres church and its fine people, proud of our Pacific School of Religion and its president, professors and students.

Mrs. E. W. Drury.
Stockton, Calif.

Paradise—During the Lenten season the church, each Sunday morning at the hour of public worship, included the "Deacons' Five Minute Period." At this time some member gave a brief, thoughtful talk on some vital topic connected with the Master's service, followed by a short prayer by some other lay worker. These periods were found both interesting and helpful.

The church is looking forward with much pleasure to the Conference, which is to meet there May 3-4.

IN MEMORIAM

Campbell—The church at Campbell has recently lost by death two of its most worthy members. One, George N. Stray, had been a deacon of this church for ten years. He had held the same position in his home church in Ludington, Michigan, where he spent a long and honorable business career. During those active years his influence was widely felt. His interests were inclusive of all that touched the good of his fellowmen. Faithfulness in immediate tasks seemed to him to be consistent with interest in the things that lay far afield. From his own post of duty he lifted his eyes to the fields, already white in distant places, finding ways, too, of thrusting in his own sickle. His benefactions were, like his deepest thoughts, ever unheralded. He early became a life member of the American Board, and, for many years, held an honored place at their annual meetings. He was for some time a member of our own Conference Board of Trustees, where he served with faithfulness and fidelity.

The other one who has gone from us was Charles D. Cutting, a man of ripe experience and rare grace. He was in his ninety-third year, and had been active to a comparatively short time before his death. He was blessed with almost uninterrupted health, and lived to the end with cheerfulness and optimism. He had the comforts of a simple home with a companion who had shared his joys and sorrows and labors for more than fifty years. He had his large family all near him in his declining years, all of them being at his bedside at the last. He had a perfect trust in the faith to which he had been loyal throughout, and in the men and women who were active in the work of the church, which had always been dear to him. His life was successful in the best sense. He served this church as a deacon for some time; was a factor in the church at Palo Alto where he lived during the education of two of his sons in Stanford; was a faithful member for a while of the church at Pacific Grove. Since he came back to Campbell a few years ago he has been less active; but his support has been unfailing, and his counsel has been invaluable. His brother-in-law, Rev. B. St. John, who had known Mr. Cutting for over sixty-five years, was present and assisted the pastor in the services.

SACRAMENTO

The Church at Sacramento is happy over the presentation of the beautiful memorial window which will be installed back of the chancel and illuminated by electric lights. The window will cost approximately $1,200, and is the gift of Mr. and Mrs. Witherbee.

BOOKS RECEIVED

The English-Speaking Peoples; will they fail in their mission to the world? by Bishop Wilbur P. Thirkield. 58 pages. Price 50c. The Abingdon Press, New York.

Peggy Ann in Latin America, by Herself. 114 pages. Price 75c. The Abingdon Press, New York.

Those who read Peggy Ann's letters to "Dear Family" will welcome this companion volume, "Peggy Ann in Latin America," which gives her further experiences in a mission school in South America. Her widened interest in the people among whom she is working, as well as their influence upon her spiritual development, and her Great Discoveries make this a most interesting book.